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ADDRESS.

DELIVERED BEFORE THE YOUNG LADIES' SOCIETY FOR MUTUAL IMPROVEMENT, CONNECTED WITH NEWBURY SEMINARY,

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(Published by request.)

The Association, which I have the honor to address this evening, is one of the many signs of the times which indicate a radical improvement in the condition of Female Society. It presages the dawn of a new era in which intellect shall be thought worthy of regard, than outward distinctions; and when the means of progress shall be extended to all the human family without respect to sex or station.

Literary societies not only benefit those who are connected with them, by adding to their individual stock of knowledge, by bringing mind in contact with mind, by affording the opportunity of studying the varieties of human character, and contributing to facility and precision in the communication of thought; but when properly conducted, they perform a work equally important, in strengthening the ties of friendship, cultivating the sensibilities, and giving new impulses to our social nature. For, limited as is the experience of most of us, we have learned that life's journey is a chequered scene, a series of vicissitudes. If the heart beats high with joy and exultation, it is but to sink as deeply in grief and sorrow. Do we look back upon the past, and in imagination retrace the path we have trod? It is an interesting, yet painful retrospect. The whole aspect of things has been continually changing. Beauty has bloomed and faded. Fresh flowers of loveliness have budded, expanded and died; and our own habits and tastes, hopes and anticipations are now no longer the same. How significantly do these vicissitudes teach us that we were not created to be the centre of a selfish sphere, narrowed and circumscribed by a lonely and cold-hearted destiny. With unerring testimony they tell us that friendship and sympathy and benevolence were not designed to be dormant and inoperative qualities of the soul. For this reason we feel a deep

interest in the success of literary associations which have for their object the mutual improvement of their members, because we think, that of the various modes of acquiring knowledge, none other is better adapted for the cultivation both of the intellect and the heart.

In selecting a topic for the occasion, I have thought a few cursory remarks on the *distinctive qualities of Female Education* might not be inappropriate. The condition and influence of woman has varied with the progress of society. In the earlier history of mankind, even among the more refined she was considered as an inferior, though somewhat necessary appendage of our race. True, in the long lapse of ages, by some fortuitous circumstance there might have here and there arisen a Semiramis or a Zenobia, distinguished alike for their splendid genius and brilliant accomplishments; or a Cleopatra, who, by her irresistible allurements, her magnificent spirit, and her irregular grandeur, could "hold in her strong toil of grace" a Caesar and an Antony; and who could combine in one brilliant impersonation all that is enchanting in female character; yet such instances were rare, and the mass of the sex were doomed to a degrading servitude. When civilization began to advance in Europe, the influence of woman, so long deprived of her true sphere of action, began to be felt and appreciated. And while to the historian, scarcely a more interesting field of research can be found than to trace from the rude age of chivalry to the present, the gradual, but unremitting progress of the condition of woman; to the philosopher the reciprocal effects of her advancement furnish a subject worthy of profound consideration. At the present day, without doubt, communities and nations are enlightened in proportion as female society is elevated. Hence in Great Britain, France, Germany and in this country,—nations which have contributed more than all others to the progress of literature, and science, and the true principles of philanthropy and religion, the intellectual and moral capacities of females have been in some degree cultivated and improved. On the other hand, in Italy, Spain and all southern Europe,—countries possessing in an eminent degree every natural advantage, female character is admired only for its enchanting wit and alluring wiles; and we find little among those nations that is valuable in their institutions, or desirable in their condition. If

such then be the extent of Female influence, such its peculiar province, and such its intimate connection with all that is cherished and sacred in human existence; it becomes an object of paramount importance to render woman qualified for the station which the Deity has designed her to occupy.

The purposes of life are numerous and important. The preparation which renders us adequate to their fulfillment, we usually term *Education*. It comprises all those influences which form or modify human character. Varying in its nature and design, it comprises not merely direct instruction; but parental authority, companionship, the state of society and the scenes of nature. This complex training, when not misdirected by folly, or perverted to frivolous and sinister ends, develops the powers of our physical, mental and moral nature, and should be conducted with a view to the subsequent station and responsibilities which the individual is to sustain. Hence, education becomes not only invested with a deep and weighty importance, but should be so modified as to be adapted to the different spheres of action which its recipients are ultimately to occupy.

And here, we utterly repudiate the idea so tenaciously asserted by many, that the minds, the mental capabilities of women, are feeble, the relations they sustain are less important, and hence the education they receive should be more limited than that of men. Such an opinion we think to be a relic of "darker days" savoring rankly of that rude era of "Hydras, Gorgons and Chimeras," when the interests of humanity were controlled by superstition and intolerance. For ourselves, we frankly acknowledge that we are of those who believe that there is no sex in intellect. We think, that all history both ancient and modern bears witness to the truth that under equally favorable circumstances, the genius of woman has manifested itself as successfully and triumphantly, as that of man.

Let those who are wont to sneer at female intellect remember, that when Columbus had been spurned by all the monarchs of Western Europe, the penetration, the enterprise and self-devotion of an Isabella, "bartering her jewels for a world," enabled him to perpetrate his own memory, and confer a benefit on mankind which shall be perennial. Let them remember too, that under no other sovereign was the government of England ever administered with such ability and energy as under

Queen Elizabeth. And in the purely literary, and intellectual world, few have exhibited in their writings more philosophic discrimination, or profound thought, than Madame De Staël; or delineated the relations of the world and human life with greater accuracy, than Miss Hannah More. In poetry, not even a Milton a Byron or a Wordsworth, those lofty looking men whom the world are wont to gaze upon as "miracles of mind," could breathe forth such strains of pure feeling, such nice yet accurate delineations of nature, such touches of tenderness as found an answering chord in every heart, as the lamented Felicia Hemans. Such women are indeed the true representatives of their sex, and though in their bosoms burned a flame higher, brighter and purer than in those of their countrywomen, yet it was kindled at the same altar, and was the offspring of the self same parent.

Such being our views of female intellect, it will readily be inferred, that we consider that their education should be equally extensive with that of men. Yet, we are far from believing that it should be of the same character. Are a part of your responsibilities, Young Ladies, distinct and separate? The plain dictates of reason then require, that the discipline of your early life should be conducted with a view to these responsibilities. In a word the physical, intellectual and moral culture of every individual, without regard to sex or station, should be such as will best prepare them for the duties and responsibilities of their future existence.

In briefly treating upon some of the most prominent characteristics of female education, we will first speak of what is usually termed physical or external education. We are all aware that the powers of the body like those of the mind are improved and perfected by exercise. If their proper cultivation and development be omitted, all intellectual and moral discipline becomes ineffectual, or at least precarious. It is greatly to be regretted that at the present day, among our young men, the gymnastics of the ancients are forgotten, and physical education is well nigh abandoned. Thus from their sedentary habits, their frames become enervated, their constitutions broken down and their energy wasted; and if they do not find a premature grave, they only protract a miserable and useless existence. But if the proper development of the physical system is neglected among our young men in their course of education, how much more is it discarded, and neglected by our young ladies. Pent up in the close apartments of a boarding school, taught to regard the good old fashioned exercise of riding on horse back, or walking briskly, as rude and vulgar; and to consider all manual labor in domestic affairs, save perchance some delicate needle work, as menial and contemptible; no wonder that young women come from our female seminaries with feeble, sickly constitutions, totally unqualified for the responsibilities of maturer years.

How often is our attention directed in the news-

papers of the day, to a passing notice of the decease of some young lady who had just completed her course of study, was the joy and admiration of her parents, and the ornament of the circle in which she was wont to move. Could we trace out the causes of these premature deceases, we should, in nine instances out of ten, find them to be the result, not of close application, but of a disregard of the laws of our physical nature; which never can be violated with impunity. Health is a bequest which we cannot too carefully preserve. It lightens the efforts of mind and body. Without it little can be accomplished, and that by slow exhausting toil.

Disease is in no small measure incurred through our own imprudence. It is not an accident, but has fixed causes, many of which we can avert.—We rejoice that much cheap, yet useful information is circulating at the present time on this important subject, and we think that we are uttering no heresy, when we maintain that every young woman should in some degree be acquainted with the laws, the structure and the operations of the human system.

Having thus alluded to physical culture, we proceed to consider some of the most prominent features of mental discipline. To the cultivation of the intellect there can be no assignable limits.—And it is one of the strongest evidences of the immortality of thought, that the powers of the mind are susceptible of indefinite improvement. But the growth of these faculties is not spontaneous. It is the result of untiring, unremitting effort. No mere aspirations after knowledge; no imagining that we are one of nature's chosen few, to whom she has committed her choicest gifts, will suffice. The young lady who would be intellectually great, must submit to rigorous application. The energy, the will, the attention must be concentrated and taxed to the utmost.

An acquaintance of mine, when travelling in England a year or two since, had an introduction to the poet Montgomery. After engaging in conversation, the American took occasion to compliment him on the success which had attended the exercise of his poetical genius. "Talk not of genius," said the poet, "for I know of no other, than hard toilsome labor." Could we but enter the studio of those who have attained unto eminence in science or literature, and mark their many slow and weary hours of toil, we should then realize, that the great secret of intellectual worth lies in that one word, Effort.

As the powers of the mind are various in their nature and are designed to qualify us for the different duties pertaining to our existence; so a distinct and separate course of discipline must be given to these individual faculties. Would you become an accurate thinker and a consecutive reasoner? The mathematics, particularly Geometry and Algebra, are calculated to render you such. Would you discipline your memory, and powers of discrimination? Would you obtain a command of language

and a knowledge of the precise meaning of words? The study of the ancient and modern languages present you with the means of accomplishing this. Would you study the mind itself? Intellectual philosophy is not only a science combining interest with utility, but has employed the attention of the most profound writers in our language.

Another department of study which is becoming deservedly popular with students of both sexes, is Natural Science. The material universe is one mighty volume, from which we should ever be learners. The mental superiority of one portion of society over another, is often to be ascribed to the different manner in which they observe the phenomena of the outward world. The one class, pass life like travellers in a foreign clime,—mere spectators of the wonders which surrounded them. The other finds the world without them one vast panorama, abounding with numberless objects for investigation and research. The one, though charmed with the poetry of nature, feels no kindling desire to explore her mysteries. The other, beholds in her striking, bold, and wonder-working power, something to comprehend, as well as gaze at; and penetrating her inmost recesses, exerts from her many a secret. Mankind owe to the study of Natural Science all the inventions and improvements which distinguish modern times. In addition to this, this science forms the basis of *Natural Religion*. The mere existence of matter, many think, does not prove the existence of a Supreme Being. Aside from revelation, matter for aught we know, may be self-existent and eternal. But the investigation of its wonderful combinations furnishes conclusive evidence of an infinite intelligence. Here too we learn that the works, and the revelation of the Deity are harmonious: and that this beautiful and magnificent earth which we inhabit is indeed,—

"That elder Scripture writ by God's own hand."

Reading, both historical and literary, is, we think, at the present time too much neglected by many young persons. There are a thousand little fragments of time which might be occupied in storing up much useful information.

Not that we would make your minds, Young Ladies, the mere recipients of others' ideas, and deprive you of original force of thought, and power of ratiocination, but we would have you acquainted with the opinions and events of the past, as a basis on which to raise your own superstructure. And while I am treating on this point, pardon me, if from my limited experience, I take this privilege of recommending a few works which have come under my personal observation. Of recent historical publications, we think, Bancroft's History of the United States, Prescott's History of Ferdinand and Isabella, and Carlyle's French Revolution, works deserving a perusal from every young person, both for their lucid and beautiful style, their philosophical reflections, and their accurate delineation of the characters, and events of im-

portant eras in the world's history. Of philosophical writings we consider those of Channing, Chalmers, and McAuley as unrivalled, both for their reach of thought, and facility of expression.

Of authors combining moral and religious instruction with high literary merit, we prefer Abbott, Todd, and Harris. Among the multitude of purely literary authors, we might mention as particularly deserving notice Mrs. Jameson, Mrs. Childs, Miss Sedgwick, Irving, Longfellow, Stevens, and Colton.

There is another department of Literature which in a course of reading deserves particular attention. We allude to Poetry. Poetry has been denominated "the harmonious union of man with nature." It has an alliance with the finest of our affections. It brings back the freshness of early feeling, awakens our sympathies, and raising the mind above the "dull hammerings of tired labor," imparts to it a consciousness of its affinity with what is sacred and ennobling. Poetry, too, has little alliance with outward circumstances. It confines itself to no rank, or station, nation, or age. It flourishes amid the "heath-girt" lakes and "snow clad" mountains of Scotland and in a sunny wine-growing Italy; wherever,

"Imagination bodies forth,
The forms of things unknown, the poet's pen turns
Them to shapes, and gives to airy nothing,
A local habitation, and a name."

Such is true Poetry. Exalting and purifying the intellect and the heart, it commends itself to all who would attain unto the true dignity of their being.

In closing the topic of intellectual culture, we repeat that it is a discipline which should tax to the utmost the energies of our nature. Yet we believe that the youthful mind can be, and often is, subjected to a process of training, too rigorous for its incipient faculties. We need to be admonished the more on this point, inasmuch as it is the tendency of the age to urge every thing on to a speedy issue, with little or no regard to ultimate consequences. Our boys become politicians, and even statesmen, at the age of seventeen, and our girls, accomplished Young Ladies and poetesses, at fourteen. Taken from the nursery to the school room and urged on to mental effort by every inducement which parents and instructors can hold forth, their education is conducted just as if they had only an intellectual nature, which must be propelled forward with the utmost exertion. But what is the result of this hot-bed system of intellectual culture? Why, these prodigies at ten or fifteen, if they do not become early victims of disease, seldom fulfil the expectations which their early promise excited. How often does the fond mother, in view of the rapid maturity of her daughter, remark that her child knows too much to live long. The prediction is usually verified. Like the early summer apple, which first ripens upon the tree, and shows its yellow lustre, there is gnawing at the

core, a worm, whose very fangs are hastening an early, yet fatal maturity. Many of you are familiar with the history of Miss L. M. Davidson, who died at the age of fifteen, having written poems exhibiting enough of "originality, enough of inspiration and conscious energy, to warrant any expectations however sanguine of the future; nor can any person rise from the perusal of her writings without feeling the vanity of human hopes." Physicians say, that her system seemed to pass through all the changes incidental to an age of fifty or sixty. In view of such instances of premature mortality, occasioned by intellectual effort, well might the poet exclaim,—

"'Twas *thine own genius* gave the fatal blow,
And helped to plant the wound that laid thee low."
Bright and gorgeous rose her summer sun, fervid,
and glowing in the east, but it set ere other suns
had reached their noon day.

Lastly, we speak of moral improvement, the most important department in a course of education. Without it, intellectual discipline often becomes a positive evil. The pestilence of a high-taught, but corrupt mind, reaches distant ages.—Such a mind is a calamity to the era in which it lives, and is one of the fiercest scourges with which our world can be visited. The "angel of death" can sheath his sword, and stay his hand in the work of destruction, but prostituted genius with its scorching, blasting influence is felt for centuries, after its possessor has mouldered into dust. The first requisite in a course of moral discipline, is to cultivate, on all occasions in private, or in public, in action, or in thought, the habit of obeying the admonitions of conscience. Its slightest impulses should be regarded; and before resolving upon a course of conduct, we should decide upon its moral character. The habit also of self-examination, of retiring within one's self, and reflecting upon the character of the previous acts of life is one of the most important duties of a moral and probationary existence.

"'Tis greatly wise, to talk with our past hours,
And ask them what report they bore to heaven,
And how they might have borne more welcome
news."

Study also those leading principles, and grand elevating ideas which from their very nature are universal, glorious, quickening and all comprehensive. Strive to acquire correct and enlarged views of the Deity, of man and human nature, of virtue, of freedom and of duty. Above all, Young Ladies, cultivate a feeling of deep interest in whatever tends to exalt the condition of our common humanity. Learn to realize, that every human being has a claim upon your exertions; and whenever you cast your eyes around on God's glorious creation and are strengthened, and refreshed by the sight, let your sympathies be awakened in behalf of the *denighted*, the *ignorant* and the *oppressed*. Ye have come together this evening at the call of the vesper bell, and your countenances are cheerful and smiling, with joy and hope

and innocence; but know ye not, that in other lands your sisters are beaten down and stifled by oppression, and depressed by injustice and grinding toil. No cheering and animating prospect lies before them. Theirs is a sad and hopeless lot, over which philanthropy weeps and calls loudly for assistance.

When I behold the moral and intellectual elevation of my own country-women, and the salutary influence they are exerting on the destiny of the nation, I bless God for these growing and multiplied proofs of the future progress of the human condition. For all history, both sacred and profane, bears testimony to the efficiency of female influence in renovating the state of society. Free from that "vaulting ambition" which sways and corrupts mens' minds, her actions spring from the deepest recesses of the human heart. Pain, want, reproach and even death itself, cannot deter her from her duty. The eloquence of the Senate and the clash of arms are alike powerless when brought in opposition to the influence of enlightened and virtuous woman.

In conclusion, Young Ladies, as you depart from these walls consecrated to science, go with confidence, and remember that in the drama of human existence important interests are committed to your charge. May the choicest of Heaven's blessings attend you, and may your influence in subsequent life, hasten the period, when woman in every nation, and in every clime, shall be acknowledged as,

"Heaven's last, best gift to man."

GEOLOGY.

Lias limestone is a stratified, compact, fine-grain variety, and is used for plates in lithography. This occurs in great abundance, in some of the Western States, but the best variety is found at foreign localities.

The chalk formations, belong also to the calcareous division of rocks. It is a singular fact, that not a single specimen of chalk has been found in the formation of North and South America.—There is a variety of carbonate of lime found in the western States, which very much resembles chalk, and is called by many persons by this name, but it belongs to the *lias* formation. The chalk of England occurs in beds varying from 600 to 1000 feet in thickness, and is, in many places, rich in organic remains.

Gypsum is composed of sulphuric acid, lime and water. It occurs in the form of a soft, yellowish white rock, and is usually called *Plaster of Paris*—a name derived from the circumstance that it is found in great abundance near Paris. This rock is obtained in great abundance in Nova Scotia, and also in New York and Ohio. The gypsum of Lockport, N. Y. is a very beautiful, snowy-white granular variety. When gypsum assumes a crystalline structure, it is called *Selenite*.

Sandstone is the aggregation of such grains of sand which frequently cohere without any visible

cement. The oxide of Iron enters into the composition of the cement, and gives the red colour to this formation. Sandstone furnishes a good building stone, and the fine grained variety is extensively used for grind-stones. When the sandstone is coarse grained, it is called *grit*. If it is composed of large rounded pebbles, it is called *conglomerate* or *pudding stone*. Sandstone passes into *graywacke*, which is a stratified rock, and of a darker colour than sandstone. The sandstone formation, though not occurring in this section, is very abundant in the southern part of New England.

Greenstone is composed of hornblend, and imperfectly crystallized felspar. It is a rock of great specific gravity, and of a greenish colour. Mount Holyoke and Mount Tom in Massachusetts may be mentioned as noted localities of this formation. Large boulders or blocks of this rock are found in Haverhill, N. H.

Talc is usually white and unctuous to the touch. It occurs in thin layers and somewhat resembles mica. This is found at Orford, N. H. and sometimes very beautifully encrusts milk quartz. At Ludlow, Vt. it occurs in great quantities.

Soapstone is composed of talc and quartz. It is soft and easily wrought into many useful articles. The soapstone of Francess town, N. H., Orford, N. H., and Grafton, Vt. is justly celebrated.

Common Salt. No soluble salt occurs in nature in so vast quantities as common salt. It enters into the composition of most animal and vegetable substances, and forms extensive beds, and even lofty mountains. It is usually associated with gypsum, sandstone and clay, but, in some instances, it occurs in a pure state, requiring only to be reduced to a powder.

The salt mines of Poland are wrought upon an extensive scale. The subterranean excavations at Wielieska extend more than three miles. One of the shafts of the mine at Cracow is more than a thousand feet deep, and the mine has been wrought more than 600 years. "In descending to the bottom," says Shaw, "the visitor with surprise, finds a subterranean commonwealth of families who have their peculiar laws and polity. They have public roads, horses and carriages. These horses, when once immured in their destination, never more see the light of day, and many of the people are buried in this abyss, having been born there, without ever having made a journey to the surface of the earth. This subterranean community have several chapels hewn out of the rock salt, and many crucifixes and images of saints, before which lights are constantly burning."

The salt hill of Cardona in Spain is about four or five hundred feet high, and a league in circumference. It consists of massive rock salt without crevices or layers, and is usually of a white colour.

The salt which is found in massive beds, is called *rock salt*, such as is found on the bottom of

salt lakes, or on their shores, is called *sea salt*.

The lake of Inderak, Siberia, which is twenty leagues in circumference, has a crust of salt on its bottom more than six inches thick, hard as stone, and perfectly white. "The lake of Jenon Blanco in Mexico, yearly dries up, and leaves a deposit of salt, sufficient to supply the country."

Salines or salt springs furnish nearly all the salt which is prepared in this country. "Some of the Cheshire Springs in England, yield 25 per cent; in the United States, the salt springs contain from 10 to 20 per cent. Four hundred and fifty gallons of the water at Boon's Lick, Mo. yield a bushel of salt; 300 gallons at Conemaugh, Penn., 280 gallons at Shawneetown, Ill., 120 gallons at St. Catharine's, U. C., 75 gallons at Renawha, Vir., 80 gallons at Grand River, Arkau's, 50 gallons at Muskingum, Ohio, and 41 to 45 gallons at Onondaga, N. York. In some places in the western States, the borings for salt, are as deep as 1000 feet, and it is said, that the brine usually becomes stronger the deeper the excavation. Turk's Island Salt is obtained by the evaporation of the water from salt springs or Lakes.

The principal theories to account for the existence of salt beds are the following, first that they have been deposited by the natural operation of sea water; secondly that they are the results of sublimation by volcanic heat—the vapour passing up through some fissures of the earth.

Salt Springs are supposed to proceed from beds of rock salt which lie so far beneath the earth's surface that they have not been discovered.

b.

ARITHMETIC.

Question—Why, on multiplying one decimal by another is the product less than the multiplicand?

Answer—Because, in multiplying by a decimal we take only the fractional part of the multiplicand which the multiplier expresses of unity.—Why this question ever troubles the student seems to arise from not considering that to place the decimal point in the product, in the place indicated by the number of decimals in the multiplicand and multiplier, is in effect the same as to divide the product of the numerators by the product of the denominators of the same numbers expressed in the form of Vulgar Fractions.

Thus, $\frac{5}{10} \times \frac{25}{100} = \frac{125}{1000}$. Or, which is, as has been stated, the same in effect, and more convenient, $5 \times 25 = 125$.

Question—Why, in discount, do we divide the sum on which the discount is to be made by one dollar plus the rate per cent?

Answer—Because, if one number is contained in a second, as many times as a third number is contained in a fourth; then the sum of the first and the third numbers, is contained in the sum of the second and the fourth, as many times as the

first is contained in the second, or the third in the fourth. Thus, $648 \div 12 = 54$, and $162 \div 3 = 54$; and $648 \div 12 \div 3 = 54$. Now for the application. Suppose we wish to find the value of \$1008 at five per cent discount. If we cast five per cent on the sum, and subtract it from the sum the remainder will be less than the true value; for five per cent on the remainder, added to the remainder, will not produce the sum again. Thus, $1008 \times .05 = 50.40$; and $1008 - 50.40 = 957.60$; but $957.60 \times .05 = 47.88$, and $957.60 - 47.88 = 1005.48$; and $1008 - 1005.48 = 2.52$ lost.—But we may consider the \$1008 as the sum of two numbers of which the one is the value of the \$1008 at five per cent discount, and the other is five per cent on that value. The numbers are 960 and 48. Now it is evident that \$960 contain one dollar as many times as there is one dollar in \$960; and since \$48 are five per cent on the \$960, that is, since \$48 contain five cents as often as there is one dollar in \$960, therefore \$1 and 5 cents = 1.05 are contained in \$960 \div .48 = 1008 as many times as there is one dollar in \$960, which was the number sought.

Instances frequently occur, in the Rule of Three, in which the three terms being all of the same kind, the student is left in doubt which of the numbers to put for the third term; and since a correct answer, by an incorrect statement may be obtained to every question under the Rule, he is led to think that it is rather a matter of chance than the result of certain and immutable principles.

These difficulties may be obviated by stating the rule thus. *Multiply the number, which is to be affected, by a fraction formed of the other two numbers, putting the greater, or the less, for the numerator, according as the number, to be affected, is to be increased, or diminished.*

Take this example. If 30 barrels of flour will support 100 men for 40 days, how long will they support 25 men? Here 40 days is of course the number to be affected, and it is to be increased, therefore we multiply it by a fraction formed of the 100 men, and the 25 men thus, $40 \times \frac{100}{25}$

But this is not all. A student, who has been properly trained in the principles of Vulgar Fractions, will see in a moment that in this statement the denominator is contained in the numerator 4 times; and that 4 times 40 are 160, the answer; or he may say, 5 in 40 eight times, and in 25 five times, and 5 in 100 twenty times, and 8 times 20 = 160 as before. Take another example. What is the cost of 3 cwt. of coffee at 15d. per pound? Instead of reducing the 3 cwt. to lbs., multiplying the number of pounds by 15d. and then dividing by 12 and by 20 to reduce it to £., we may put it in this form, $15 \times \frac{3}{12} \times \frac{4}{20}$ Here

it will be readily understood that 3, 4, and 28 are the factors of the number of pounds in 3 cwt.,

and, that 12 and 20 are the factors of the number of pence in a pound, and we may say, 3 and 4 in the numerator balance 12 in the denominator, 5 in 15 three times, and in 20 four times, 4 in 28 seven times, and $7 \times 3 = £21$, the answer; or we may say, 4 in the numerator are in 20 in the denominator 5 times, and 5 in 15 three times, 3 in 12 four times, 4 in 28 seven times, and $7 \times 3 = £21$, as before. This manner is more rigidly correct, and more rapid than the common one.

Question—In Geometrical Progression, why, in an ascending series, will the product of the last term by the ratio, minus the first term, divided by the ratio less one, give the sum of all the terms? **Answer**—Because it contains the sum of all the terms once less times than there are units in the ratio.

Suppose we have 2 for the first term, 3 for the ratio, and 10 for the number of terms, to find the sum of all the terms. Forming the series we have 2.6.18.54.162.486.1458.4374.13122.39366.

6.18.54.162.486.1458.4374.13122.39366.118098 By multiplying the series by the ratio we form another series, and place it under the first one, so that those terms which are the same in both series shall be the ones under the others; and since each term in the upper series has been multiplied by 3, the ratio, the sum of all the terms in the lower series is three times the sum of all the terms in the upper series; and all the terms in the upper series, except the first, are balanced by all the terms in the lower series, except the last; therefore, if we subtract 2, the first term in the upper series, from 118098, the last term in the lower series, we have 118096, which evidently contains twice the sum of all the terms in the upper series, and this remainder divided by 2, one less than the number of units in the ratio, gives 59048, the sum of all the terms.

The reader will bear in mind that these examples are not given as specimens of profound, or of accurate demonstrations, but merely to illustrate some remarks, in a previous number, on the manner of teaching Arithmetic. M.

ELOCUTION.

Speak the speech I pray you, as I pronounce it to you, trippingly on the tongue. But if you mouth it, as many of our players do, I had as lief the town crier had spoken my lines.—*Hamlet*.

It cannot have escaped the attention of the observant and intelligent patrons of education, that our common Schools are lamentably deficient in good reading and speaking. Enter almost any school room in the United States, and a majority of the pupils are slaves to faults, which the teacher, too often through ignorance, either tacitly sanctions, or yields to in despair.

But the evil does not stop here. In higher schools, where serious pretensions are made to Rhetoric and Oratory, may be traced the same

vicious manner of delivery in their declamations and exhibitions. This inexcusable style they carry to College, where it loses nothing; and the pulpit, the bar and forum are faithful vouchers for the indelible character of early impressions. This is a wide spreading evil, and needs "reforming altogether."

We are not among the "ultra," who contend that all who will go through the "fiery ordeal" can become distinguished orators, readers and declaimers; but we do say that every one who possesses common sense, and a warm heart, may acquire a powerful and efficient manner.

The force and beauty, and oftentimes, the meaning of the sentence, depend on the manner on which it is read. Every passion and emotion, whether weak or strong, requires a peculiar modification of the voice. For instance, love, pity, grief and sorrow, require the plaintive, or semitone;—anger, command, wrath, positive assertion, and all violent passions, demand the radical or forcible stress;—while hasty interrogation, complaint, fretfulness and the like, call for the vanishing stress. The manifestation of all the prominent affections and feelings are amenable to laws. Every one has observed, that in uttering our thoughts in common conversation, we rarely vary from the simplicity of nature, and many who deliver their own sentiments, with all the varied intonation requisite, when reading the ideas of others, either fail to bring out the beauties of the composition, or entirely pervert the meaning. A certain writer on Elocution tells us of a man who spoke and conversed with elegance and vivacity, while his best enunciated sentences, taken down by a friend, he was unable to read correctly.

It is impossible to lay down rules for the regulation of the voice by which all the tones, pauses, emphases, and inflections may be called into exercise. The taste and judgment of the pupil must be exercised. A skillful teacher, too, is requisite. Yet it cannot be denied by the reflecting, that improvement may be facilitated by judicious canons which have their foundations in Nature. To those who deny the necessity of those rules, we have only to prove Elocution a Science, and amenable to the unbending laws of an inductive philosophy; but if it be conceded, that rules are requisite, say, absolutely indispensable to a more speedy attainment of any science or art,—to such, Elocution presents itself, possessing the elements, and clothed with all the dignity and attributes of a science. We are aware that many are ready to acknowledge its claims, but at the same time affirm, in vulgar parlance that, "it costs more than it comes to." But they would do well to remember, that all sciences are coy of their secrets, and must be put to the torture, ere they lay open their arcana to the searching gaze of the curious.

*And we would refer such to the profound and original work of "Rush on the Human Voice."

The powers of the voice are more susceptible of improvement, than any others of the human system, and before the pupil can be expected to execute well, he should have good tools wherewith to labor. Let the student cultivate the powers of the voice, by long and determined exertion. Let him spare not for practice, rigid practices, with the conviction that if he has not a good voice he can make one. The saying is as true, as it is trite, that what man has done, man can do, and there are shining precedents to show, and the Prince of Orators among the rest, that unceasing efforts in good time reap their reward. Let those aspiring writers, who deny the practicability of teaching reading scientifically, turn their attention to those choice spirits, who without any apparent natural advantage over the thousands around them, have by their manner of delivery, held the multitude breathless, by their thrilling, soul-stirring eloquence,—

"Winning, fettering, moulding, wielding, bending

The hearts of millions, till they moved as one."

The best Elocutionists the world ever saw were emphatically Students, and men who were scientific in their investigations. They well knew how they acquired these astonishing powers. It might have been a secret to others,—to the eager crowds that were spell-bound by their "thrilling tone and manly cadence;" but well did they recognize the truth of the sentiment:—That there is no excellence, without great labor; it is the fiat of fate which no power of genius can abrogate.

When Reading and Speaking, or Elocution shall be taught, as its importance demands, when the aspirant after the true principles, will go back to the true elements, we may then expect a "Reform" of the present System, "a consummation devoutly to be wished." There should be then, a working plan furnished, by which a set of principles may be developed, a system of rules laid down, which shall enable us to pronounce with correctness, energy, variety and ease, bringing out every delicate shade and grace of thought, and presenting the whole before the hearer in its full force.

In our next we propose to give a synopsis of our "Working Plan," believing that the day is not distant, when the principles we humbly advocate will be universally adopted.

North Bridgewater, Mass.

Life in every form should be precious to us, for the same reason that the Turks carefully collect every scrap of paper that comes in their way, because the name of God may be written upon it.—Nothing is more true than this, yet nothing more neglected!—*Prof. Longfellow*.

The Past, like Conscience, in her teachings, speaks with a voice, silent indeed to the ear, but audible to the heart.

ENGLISH GRAMMAR.

The most successful Teachers of English Grammar, with whom I have ever been acquainted, are those who admit no grammar Book at all into their Schools. I am well aware that to Teachers in general this is a paradox; but it is nevertheless a fact, and one too, which has become *stubborn* by being long practiced. Some may object to this on the ground that they should have nothing to give to their pupils to commit to memory. True; but this is one very strong reason in favor of it: for thereby the pupils may be better employed in something else than in committing to memory such gibberish as is usually found in English Grammar. For instance, I have now before me an English Grammar in which fourteen pages are employed in giving the conjugation of the verb to love. But does this verb ever appear in any other form than, *love, lovest, loves, loved, lovedst, loving*, that is, in six forms? Mighty convenient indeed are such books to keep pupils busy! But the greatest objection may be, that Teachers would not know how to proceed without a book. This is undoubtedly a lamentable fact. In truth, I believe that most Teachers, instead of teaching the Grammar of the English Language, teach Mr Brown's, Mr Smith's, or Mr no-matter-whose Grammar. Instead of investigating the subject itself, they examine only the Grammar Book. But for the sake of keeping on good terms, I will admit that a Grammar Book may be used, that even those now in use may be continued; still there might be, perhaps, much improvement made in the manner of using them.—The Teacher should constantly explain and illustrate to his pupils those parts of the Grammar which are correct, those which are correct to some extent, and those which are entirely incorrect.—In Orthography, instead of *teaching* them that Orthography *teaches* the nature and the powers of letters, that some of the letters can be sounded by themselves alone, and are therefore vowels, that some of them cannot be perfectly sounded by themselves, and are therefore consonants, that some of them cannot be sounded at all by themselves, and are therefore mutes, and the like nonsense, he should teach them by vocal illustration, all the simple, elementary sounds in the Language, show them the characters which represent those sounds, and the different manners of representing them. In Etymology, he may commence by asking his pupils to look around in every direction, and to tell him what they see. He may then tell them, that these names which they apply to different objects are, by Grammarians, called Nouns. He may then ask them if these objects all present the same appearances, or if those of the same sort are all of the same size, form, colour, &c. He may then tell them that these words which are used to describe objects are called Adjectives. And so he may go on through the parts of Speech, contriving so to shape his questions as to make the pupils themselves discover the different offices

which different words perform in sentences, and the consequent necessity of classifying words according to those offices, and they will then be prepared to appreciate the appropriateness of the names applied to such words; and will see that these words are called to certain offices in consequence of their abilities to perform certain duties, and not that they perform those duties in consequence of being called to those offices; a desideratum in Grammar as well as in Politics. Pupils will thus obtain a more correct, definite, and philosophical knowledge of the nature and Grammatical construction of Language, than they ever can by the method usually pursued; that is, by learning the simples from the concrete, instead of learning the concrete from the simples. It will be kept in mind that this is intended to apply only to teaching English Grammar, to English pupils. The Teacher cannot, in parsing, as it is called, too constantly insist on the words being parsed according to the offices which they perform in the particular sentences, independently of any classifications in the Grammar, or of any definitions in the Dictionaries. In Syntax, the Teacher should be faithful and fearless in showing to what extent the Rules in the Grammars are applicable to the language, and wherein they have no application at all. For instance, when the Rules say that the definite article agrees with the noun, or that the Relative Pronouns must agree with their Antecedents, he should show them that no such thing exists in the English Language; that these are Rules derived from other Languages, and belong only to those Languages. And so, when the Rules are given, in reference to putting the verb in the plural when the Nominative is in the plural, he should show them that there is but one verb in the English Language which ever appears in the plural; that is, the verb, *to be*; and that even in this instance, instead of changing the verb itself into the plural, a tense of another verb is substituted, whose root is not in use. That is, let the Rules be conformable to the idioms of the Language, and not endeavor to make the Language conform to foreign Rules.

[For the Mirror.]

One of the worst traits in the character of the Yankees, is their almost universal propensity to deface every thing that is beautiful. No matter how correct the design, how just the proportions, or how elegant the execution of any work may be; the moment it comes within their reach, the process of disfigurement commences.

If the work is of wood, the sturdy old jack-knife is hauled up from its dark retreat amid a chaos of pewter buttons, leather strings, buckles, nails, screws, and all the unnameable *et cetera*, that find a local habitation in the capacious depths of a yankees pocket. 'Then comes the tug of war.'

Here the artist left a common square, forthwith it is rounded off—there a bead is too convex, im-

mediately it is reduced to a triangle or a square, or, perhaps, it is entirely removed. Here a termination was left square, immediately it is cornered,—another was cut triangularly, soon it is transformed into a square.

Having metamorphosed the more prominent parts, to suit his fancy, a beautiful plain surface next engages the attention of our indefatigable operator, and he hastens to carve his name upon it, in huge uncouth capitals, as if conscious that it is the only memento that he will leave behind, to tell that he ever had an existence on the earth.—The name and date having been completed in due order, he draws a line of circumvallation around it, to render it still more conspicuous. The surrounding surface next "feels the power of his tremendous" visitations, and soon presents a heterogeneous assemblage of rude figures of men, houses, dogs, horses, squares, triangles, which, in hideousness of design, and barbarity of execution, might do honor to the genius of caricature itself.

But should the materials of a work bid defiance to the efforts of the knife, still our genius is no way discouraged, but like the Algebraist, indicating what he cannot perform, he resorts to pencil or chalk, and shows his disposition by drawing upon the surface, what he cannot carve into it. The effects of this characteristic trait are seen in every part of the country; churches, school-houses, stores, taverns, and every public place are covered with hieroglyphics till they resemble more an Egyptian temple, or a Chinese pagoda, than the resort of civilized beings. ΩΜΕΩΑ.

CHARACTER OF FRANKLIN.

That high intellectual attainments are to be found only in those who have obtained their education in colleges, and the higher institutions of learning is a mistaken opinion. The history of those who have exhibited uncommon powers of research, and investigation, who have been profound in science, or skilled in the arts, and who have distinguished themselves by the discovery of the laws of the material world, proves, that deep and original force of thought, and intellectual eminence are not confined to those who have received academic honors.

As an illustration of what we here assert, a happier instance could not be selected than Benjamin Franklin. The friends of Common Schools may well point to him, as an example of the results of our New England system of public instruction. Franklin received his early education in one of the public schools of the city of Boston. While yet a youth, and possessed of only the rudiments of an English education, he became an apprentice in a printing office; and began to exhibit those traits of character which subsequently rendered him the pride, and boast of the Western Republic.

It is fashionable at the present day to talk much about genius; and to speak of it, as a gift of Na-

ture without which no one can attain to eminence in any department of knowledge. What this intangible, gossamer-like something denominated genius, may be, we leave to others to define.—Certain it is, that Franklin's genius consisted in a sound judgment, a reflecting mind, and intense, persevering application. Whether we regard him while an apprentice in Boston, or a journeyman in Philadelphia,—or while a statesman in the national councils of his country, or a minister at the refined, and luxurious court of France; we see him relying upon the same habits of industry, of patient thought, and of laborious investigation. If others could intuitively discover important truths in science, and abstruse laws in nature;—it was not thus with Franklin. He realized, that nothing great could be accomplished without untiring effort; and the dawn of day often found him pouring over a book, which a fellow apprentice had lent him, or engaged in solving some scientific or philosophical problem.

The furniture of Franklin's mind was admirably adapted to the circumstances of the people, and age in which he lived. The wants of the newly settled continent demanded utility; and his talents peculiarly qualified him for the emergency. He entered the field of philosophic research, as one who "loved Nature with a singular depth." Not content with unfolding her mysteries, and ascertaining the catalogue of her treasures, he proceeded to elaborate and use them;—and what had before been regarded only as a fearful element, he rendered subservient to the wants of man. In fine, all his investigations were practical, and his discoveries contributed to the supply of human necessities. In his writings, he was remarkable for the justness of his views, and the correctness of his conclusions. His maxims were concise, practical, and of every-day application. His style, though animated, was plain, simple and unaffected. He made little use of the ornaments of diction, and the figures of the rhetorician;—yet his works are among the most entertaining in the language. To oratory, he made no pretensions. He could not sway at will the hopes, the fears, and passions of the multitude, like a Patrick Henry and an Otis; but he rather felt, that it was his province to appeal to the reason, and the judgement.

Franklin is now acknowledged, in Europe, as well as in this country, to have been the greatest Philosopher of the last century. His theories were founded on reason, and close observation, and have not been invalidated by subsequent investigations. His discoveries were important, and unfolded laws which had for centuries defied the researches of the learned. His inventions were connected with the highest interests of humanity, and the welfare of future ages. As a statesman, he was far-seeing, discriminating, and profound; and far removed from the selfish policy of the modern politicians.

But the noblest quality of Dr Franklin's char-

acter, remains. He was a man of inflexible integrity. Faithful in the discharge of every trust, and scrupulous in his adherence to principle,—he doubtless by the exercise of these virtues in private and public, gave efficiency and vigor to his whole intellectual character. And when the future historian shall point to Franklin, as the great Philosopher and Statesman of the eighteenth century,—let him not forget to mention, that the crowning excellence of his character, was his *irreproachable integrity*. As a citizen, he was obliging, kind and magnanimous. He knew no aristocracy; he recognised no distinction of rank or station. He sympathized with the needy, and the suffering; and his substance and his efforts ministered to their wants. In his domestic relations, he was without a fault;—and he, who by his talents won the highest admiration in foreign courts, and in the councils of his own nation,—by the exercise of kindness, of affection, and salutary counsel, endeared himself to those who clustered around the same fireside.

We are wont to regard such men as Franklin, as anomalies;—as standing forth, alone, and unapproachable. But he possessed no element of thought, no source of receiving fresh impulses and impressions, which others do not possess. He is not to be gazed on, as a miracle, but as a manifestation of our own nature; and so far from exciting an ineffectual admiration, should arouse an exalting pursuit of high and ever-growing attainments.

[From Prescott's Ferdinand and Isabella.]

ISABELLA OF SPAIN AND ELIZABETH OF ENGLAND.

It is in the amiable qualities of her sex that Isabella's superiority becomes most apparent over her illustrious namesake, Elizabeth of England,* whose history presents some features parallel to her own. Both were disciplined in early life by the teachings of that stern nurse of wisdom, adversity. Both were made to experience the deepest humiliation at the hands of their nearest relative, who should have cherished and protected them. Both succeeded in establishing themselves on the throne after the most precarious vicissitudes. Each conducted her kingdom, through a long and triumphant reign, to a height of glory which it had never before reached. Both lived to see the vanity of all earthly grandeur, and to fall the victims of an inconsolable melancholy; and both left behind an illustrious name unrivalled in the subsequent annals of the country.

But with these few circumstances of their history, the resemblance ceases. Their characters afford scarcely a point of contact. Elizabeth, inheriting a large share of the bold and bluff king Harry's temperament, was haughty, arrogant,

*Isabel is correctly rendered in English by Elizabeth.

coarse and irascible; while with these fiercer qualities she mingled deep dissimulation and strange irresolution. Isabella, on the other hand, tempered the dignity of royal station with the most bland and courteous manners. Once resolved, she was constant in her purposes; and her conduct in public and private life was characterized by candor and integrity. Both may be said to have shown that magnanimity which is implied by the accomplishment of great objects in the face of great obstacles. But Elizabeth was desperately selfish; she was incapable of forgiving, not merely a real injury, but the slightest affront to her vanity; and she was merciless in exacting retribution. Isabella, on the other hand, lived only for others,—was ready at all times to sacrifice self to considerations of public duty; and, far from personal resentments, showed the greatest condescension and kindness to those who had most sensibly injured her; while her benevolent heart sought every means to mitigate the authorized severities of the law, even towards the guilty.

Both possessed rare fortitude. Isabella, indeed, was placed in situations which demanded more frequent and higher displays of it than her rival; but no one will doubt a full measure of this quality in the daughter of Henry the Eighth. Elizabeth was better educated, and every way more highly accomplished than Isabella. But the latter knew enough to maintain her station with dignity; and she encouraged learning by a munificent patronage. The masculine powers and passions of Elizabeth seemed to divorce her, in a great measure from the peculiar attributes of her sex; at least from those which constitute its peculiar charm; for she had abundance of its foibles—a coquetry and love of admiration which age could not chill, a levity, most careless if not criminal; and a fondness for dress and tawdry magnificence of ornament, which was ridiculous, or disgusting, according to the different periods of life in which it was indulged. Isabella, on the other hand, distinguished through life for decorum of manners, and purity beyond the breath of calumny, was content with the legitimate affection which she could inspire within the range of her domestic circle. Far from a frivolous affectation of ornament or dress. She was most simple in her own attire, and seemed to set no value upon her jewels, but as they could serve the necessities of the State; when they could no longer be useful in this way, she gave them away to her friends.

Both were uncommonly sagacious in the selection of their ministers; though Elizabeth was drawn into some errors in this particular, by her levity, as was Isabella by religious feeling. It was this, combined with her excessive humility, which led to the only grave errors in the administration of the latter. Her rival fell into no such errors; and she was a stranger to the amiable qualities which led to them. Her conduct was certainly not controlled by religious principle, and though

the bulwark of the Protestant faith, it might be difficult to say whether she were at heart most a Protestant or a Catholic. She viewed religion in its connexion with the State, in other words with herself; and she took measures for enforcing conformity to her own views, not a whit less despotic, and scarcely less sanguinary, than those countenanced for conscience sake by her more bigoted rival.

This feature of bigotry, which has thrown a shade over Isabella's otherwise beautiful character, might lead to a disparagement of her intellectual power compared with that of the English Queen. To estimate this aright, we must contemplate the results of their respective reigns.—Elizabeth found all the materials of prosperity at hand, and availed herself of them most ably to build up a solid fabric of national grandeur. Isabella created these materials. She saw the faculties of her people locked up in a deathlike lethargy, and she breathed into them the breath of life for those great and heroic enterprises, which terminated in such glorious consequences to the monarchy. It is when viewed from the depressed position of her early days, that the achievements of her reign seem scarcely less than miraculous.—The masculine genius of the English queen stands out, relieved beyond its natural dimensions, by its separation from the softer qualities of her sex. While her rivals, like some vast, but symmetrical edifice, loses in appearance somewhat of its actual grandeur from the perfect harmony of its proportions.

The circumstances of their deaths, which were somewhat similar, displayed the great dissimilarity of their characters. Both pined amidst their royal state, a prey to incurable despondency, rather than any marked bodily distemper. In Elizabeth it sprang from wounded vanity, a sullen conviction, that she had outlived the admiration on which she had so long fed,—and even the solace of friendship, and the attachment of her subjects.—Nor did she seek consolation, where alone it was to be found, in that sad hour. Isabella, on the other hand, sunk under a too acute sensibility to the sufferings of others. But, amidst the gloom which gathered around her, she looked with the eye of faith to the brighter prospects which unfolded of the future; and when she resigned her last breath, it was amidst the tears and universal lamentations of her people.

So essential is *Knowledge*, if not to virtue, at least to all the ends of virtue, that, without it, benevolence itself, when accompanied by power, may be as destructive and desolating as international tyranny.—*Dr Brown.*

The Salt Springs of New York are capable of producing 3,000,000 bushels of salt annually.

Experience keeps a dear school but fools will learn in no other.

CARACTACUS.

BY ALANSON ADONERIM.

For nine years this warlike prince resisted all the Roman Legions sent against him, but after an unfortunate engagement he was betrayed. "In passing through the streets of Rome, and observing the splendor of all objects around him," "Alas" exclaimed he, "Is it possible that they who possess such magnificence at home should envy Caractacus his poor cottage in Britain?"

A captive king of noble mien,
Rememb'ring still that he had been
A daring chief in Britain's Isle,
Strode proudly on, with scornful smile;
Viewing the regal pride of Rome,
And musing of his Island home.
A gallant warrior, long he fought
For freedom and his mountain cot;
Nor deigned he e're in fight to yield
The Soldier's fame of battle field.
'Twas treachery foul that made him slave,
For he would claim a lowly grave,
Ere he would own a Roman's might,
Or seek escape by dastard flight.
His stately form and dazzling eye,
Enchain the gaze of passers by,
And mingled fear and terror seem,
To wrap all Rome in pensive dream;
They scarce believe to see the man,
The haughty chief of mountain clan,
Who ruled so long his desert home,
Despite the arms of conq'ring Rome.
All now admire this prince of power,
Unyielding in his conquered hour;
As proud his bearing now as when
He fought in highland pass or glen,
Or looked on field of conflict won,
Where valiant deeds of death were done,
To save his country's sinking fame,
Or win himself a hero's name.
E'en Romans gaze with wondering awe,
On him the ban of tyrants law,
Nor dare they now this chief deride,
Though 'rest of regal pomp and pride.
The soul of freedom speaks e'en now,
Upon the noble chieftains brow;
Like the hand writing on the wall,
A solemn dread it strikes to all.
As proud his spirit, firm his tread,
As when to high-land war he led;
And e'en he looks on Roman court,
As he would look on hunting sport.
Of all the proud assembled there,
The proudest he in mien and air—
This captive King is regal Rome,
Rememb'ring still his Island home.

Old historians tell us, that the great Emperor Charlemagne stamped his edict with the hilt of his sword. The greater Emperor Death, stamps his, with the blade; and they are signed and executed with the same stroke.

REMINISCENCE.

Who does not love to while away
A dreamy hour of sunny day,
In recollections mystic light,
In visions of our childhood bright?

Oh! they are sweet; and every heart
Will think of them though doomed to part,
Each pensive hour, each fleeting dream
Will all recall that halcyon scene.

Deeply within a shady dell,
There is a spot—I know it well;
A spot so sweet, so calm, and lone,
It well might be a fairy's home.

Tall trees extend their branches high,
A brook beneath goes babbling by;
A place where birds may build their nest;
'Tis fitting place for them to rest.

In evening time how fair that place
When all unveiled the moon's pale face:
The brook rolls by in silv'ry sheen
Illumed by her beauteous beam.

So fairy like that void of fear
Might spirits whisper meet my ear;
Or flitting by on tireless wing
Might fan my cheek,—a fearless thing.

Oh! how I loved when but a child
To seek that spot so lone, so wild,
And linger spell bound half the day,
And dream myself in bliss away.

When came Religion's cheering ray,
I loved to steal an hour away,
And then my thoughts to raise above
To ask of God a boon of love.

And better still when anguish tore,
A heart which knew no grief before;
In that loved dell I wept and sighed—
The night my much loved Father died.

And 'tis not changed, the dell is there,
The same sweet thing as erst before,
But I am changed, and not as then
A happy one within that glen.

And yet there is a holy spell
Linked round the spot I love so well;
And though far distant I may roam
From that dear dell, my spirit's home;
Yet mem'ry in her secret store
Still treasures it and loves it more. ADA.

Look not mournfully into the past—It comes not back again. Wisely improve the present. It is thine. Go forth to meet the shadowy future, without fear, and with a manly heart.

Postage on this Periodical, one cent if within 100 miles, or within the State; otherwise, one and a half cents.